UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH FREEDOM FELLOWSHIP

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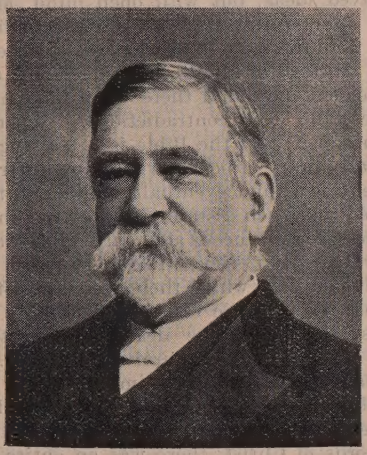


Rev. R. S. REDFERN.

Rev. Robert Stuart Redfern, born Mottram-in-Longdendale, 1851, was very early an active worker in the Mottram Unitarian Sunday School, as witnessed by presentation of a volume of Barlow's poems, containing an acrostic in the author's handwriting and an inscription, viz., "Presented to Robert Stuart Redfern by the teachers of the Mottram Christian Sunday School, as a testimonial to their esteem, and an acknowledgment of his useful services in the school, July 31st, 1859." This was unique for a scholar only eight years old. He has been engaged in Sunday School work continuously up to a year ago, and some years since received from the Manchester District Sunday School Association the silver medal for long service. He removed with his family to Denton, and with some others who had settled there from Gee Cross, Oldham, and other places he became one of the founders of the Denton Unitarian Church, and an active worker in the congregation under the Rev. Lawrence Scott. While at Denton Mr. Redfern began to preach for the various churches in the district, and in 1885 influenced by the Rev. Lawrence Scott he accepted the invitation to be minister of the two Peak Chapels of Great Hucklow and Bradwell. He was elected to the Bradwell School Board, and was its chairman during the whole of his ministry in the Peak; was instrumental against denominational opposition, in securing the erection of a Board School which he formally opened in 1895. The great Hucklow Chapel was thoroughly renovated and refurnished. He entered upon the ministry of the Crewe Free Christian Church, 1895, became minister of the Unitarian Church at Leigh, 1902, at which place a substantial sum was raised as a Sustentation Fund during his residence there; in July, 1913, he was welcomed into the ministry of the Unitarian Church, Swinton, Manchester, where in a short time by active and acceptable service and genial pastoral devotion he endeared himself in the affections of his people, and there seemed to be a prospect of years of happy and useful ministry; but, alas, in 1914, there was a serious breakdown in health, a critical surgical operation, a long rest, and after apparent recovery and the resumption of work in 1915, another collapse. With some months of rest there has been partial recovery of strength, but not sufficient to enable him to take up his work, and to the great regret of his people he felt compelled to resign at the beginning of this year. The congregation had no alternative but to accept the resignation, which as recorded in the Annual Report, "they did in terms of sympathy and regret and appreciation of our minister's services," testifying at the same time that "this has been a source of grief to—our members" the relation of the minister with members and workers having been "of the most cordial nature—absolutely at one in aim and purpose," and in "whole-hearted co-operation." The warmest good wishes of his fellow-ministers and his many friends unite in the hope that well-earned leisure will more completely restore him to the enjoyment of health and strength. Mrs. Redfern has been his devoted helpmeet; of their family of sons and daughters the Rev. Lawrence Redfern, M.A., B.D., now of the Octagon Chapel, Norwich, is becoming well-known as an able minister and powerfully impressive preacher.

Sharing.

I said it in the meadow path,
  I said it on the mountain stairs,
The best things any mortal hath
  Are those which every mortal shares.

The air we breathe, the sky, the breeze,
  The light without us and within;
Life with its unlocked treasuries,
  God's riches—are for all to win.

The grass is softer to my tread,
  For rest it yields unnumbered feet,
Sweeter to me the wild rose red,
  Because she makes the whole world sweet.

Into your heavenly loneliness,
  Ye welcome me, O solemn peaks!
And me in every guest you bless,
  Who reverently your mystery seeks.

Rich by my brethren's poverty,
  Such wealth were hideous! I am blest
Only in what they share with me,
  In what I share with all the rest.

And up the radiant peopled way
  That opens into worlds unknown,
It will be life's delight to say:
  "Heaven is not heaven for me alone."

—Lucy Warom.

Out of Darkness into Light.

(By the Rev. B. C. Constable.)

Gabriel Speedwell had not always been a Unitarian. His parents being deeply religious people of the old school of thought, he had been nurtured in the atmosphere of an entirely orthodox creed. As a youth he had attended a Congregational Sunday School and Bible Class in the beautiful town of Crompton, where he lived; had passed through what was known as "Conversion," and had become a member of Dr. Wilson Black's church. In his religious enthusiasm he occasionally did duty as a local preacher, and at one time entertained the idea of becoming a missionary to the heathen.

For the first quarter of a century of his life he had moved in the circles of this orthodox faith; and although he had often been troubled with difficulties concerning certain items of his creed, and found his enquiring mind leading him into all sorts of perplexities, yet his early training, surrounded as it was by a halo of awe and reverence for what was supposed to have come direct from God, kept him firmly anchored to the faith of his youth.

The time came, however, when in his intercourse with a brilliant young man, James Hepburn Striding, their conversation one day turned upon the doctrine of eternal torments, which was being very much discussed at that time. Striding vigorously opposed the old dogma, and argued powerfully for the "Larger Hope." Gabriel tried to meet the arguments to the utmost of his ability, but they were so brilliant and conclusive that it became like a duel between the rusty old artillery of Waterloo and the magnificent cannon of Mons and Verdun. Although Gabriel stuck to his guns, he inwardly felt that his position was hopeless. As month after month elapsed, the seeds of thought scattered on that memorable day began to germinate in Gabriel's brain, until at last he was forced, from pure conviction, to abandon an ancient dogma which on examination could not be supported either by Scripture or by reason.

Finding that what he had been taught on this particular subject would not bear the test of scrutiny, he began to wonder how it might be with the other doctrines. He commenced to study the Bible from a new standpoint, no longer perfunctorily, and with preconceived ideas, but with open mind, and as a searcher after truth. He was startled to find how different were the facts from what he had been led to suppose. Instead of infallibility, inerrancy, and perfect agreement, he found there were differences, discrepancies, and even contradictions. When he reflected, however, that the Bible is not a single book, but a small library of books, written by different men in different ages, and eventually bound up together, he realised that such a state of things was inevitable under the circumstances, and only what was to be naturally expected. Nevertheless, it forced him to the conclusion that, whilst these facts did not detract at all from the intrinsic value of the Bible's sublime teachings, they gave the death-blow to the mischievous doctrine of Scriptural Infallibility.

But that which surprised him most was the discovery that instead of finding the other doctrines which he had been taught plainly set forth in the actual words of Christ, there was an entire absence of them! He perceived that Jesus never used the word "Trinity," never mentioned Adam and the "Fall," never spoke of "Total Depravity," never used the words "Atonement" and "Plan of Salvation," never claimed that the Bible was infallible, never affirmed that he was Almighty God, never spoke of offering himself as a sacrifice to appease the wrath of God, but, on the contrary, preached to the people of his day about the love of God as the heavenly Father, laid supreme emphasis upon right living, and love for mankind, and illustrated the way of salvation by his immortal parable of the Prodigal Son.

These discoveries shook to their foundation the dogmas in which Gabriel had been trained. They came as a veritable earthquake. At first he was staggered and stunned. He began to pass through a spiritual crisis, such as only those can realise who have had a similar experience. It was a struggle between all his early training, and the clear deliverances of fact and reason. Happily, his moral courage and his love of truth served him in good stead; and eventually he emerged from the conflict a stronger and happier man than ever he had been before, with his feet at last planted upon a foundation which nothing could destroy.

Hitherto Gabriel had known little or nothing of Unitarianism; but, as good fortune would have it, a new acquaintance of his, Thomas Stockwell, whom he had met at the Crompton Literary Society, ventured to place in his hands a small book entitled "The Unitarian Faith." In reading this volume Gabriel was delighted to find that its teaching corresponded almost entirely with his own conclusions, and that he had become a Unitarian without knowing it. He afterwards learnt that this was not an uncommon experience. The explanation was simple. It was that Unitarianism is not a set of beliefs expressing the peculiar ideas of a few eccentrics, but is simply the inevitable outcome of open-minded investigation, love of truth, and exercise of commonsense. No wonder, therefore, that those who pursue the same methods arrive at the same position, all unknown to one another, just as all rivers find their way into the sea.

Gabriel came to rejoice exceedingly in his newly discovered truths, but when he made them known to his former friends they were greatly shocked, and one of his most painful experiences was that most of these friends gradually cooled towards him, and eventually "dropped" him altogether.

One of the closest and dearest of these was Jonathan Proudfoot. He lived with his mother and his only sister at "The Gables," Dunster, three miles distant. Gabriel had often visited there, and rejoiced in the company of Jonathan and his venerable widowed mother. From the first, however, he had felt an instinctive dislike to the daughter, Miss Cecilia Proudfoot. She was what would generally be considered beautiful. Her blue eyes, her pure complexion, her chiselled features, and her wealth of auburn hair were the admiration of all who knew her. But the beauty of her face was no true index of the soul within. She was proud, hard, self-centred, ungenerous, narrow-minded, and devoid of that sweet expression which so often lights up the face of a really good woman. Her religion was of the ultra-evangelical type, which just suited the Rev. Jeremiah Butterworth, to whom she was engaged.

On his next visit to "The Gables" Gabriel felt bound to unburden his soul to his old friends, and to explain how he had been led into the faith of Unitarians. They were all greatly surprised and pained. Miss Proudfoot was the first to break the silence. "Unitarians!" she exclaimed. "Why, they are infidels! They do not believe in God! They do not believe in Christ! They do not believe in the Bible! They are not Christians! How can we continue to respect a man who has descended to such a level? Mr. Speedwell, you have surprised and shocked me. I am sure that my mother and Jonathan will agree with me that it will be impossible for us any longer to welcome you to this house." "Hush, my dear," said her mother. "Do not be so harsh with Mr. Speedwell. Although we are all greatly pained, I am sure that he has only done what he felt to be right, and perhaps in time he will return to the true fold."

Gabriel felt compelled to reply to Miss Proudfoot's charges, and to show her how false were the popular opinions which she shared about Unitarians. "Miss Proudfoot," he said, "let me assure you that we believe in God just as firmly as you do, although we cannot accept the man-made doctrine of the Trinity. We believe in Jesus Christ even more profoundly than you do, although we do not regard him as God Almighty, for we seek to follow his teaching, and to live in his spirit. And as to the Bible, why, it is read every Sunday in our churches, our ministers choose their texts from it, and although we cannot regard it as infallible, as though it were a book dropped down from the skies, yet we prize it highly, use it regularly, and seek to derive all the good from it that we possibly can. You say we are not Christians. But I beg to affirm that, in a certain sense, we are more truly Christian than the majority of believers, for we distinguish between the pure teaching of Jesus as he himself proclaimed it, and the creeds and traditions which men have gathered about it. We revere his simple teaching, and are trying our utmost to call the world back to it. And why should you be shocked at my altered views? Do we not live to learn and grow wiser? Until a few years ago I had been content, like you and so many others, to accept the religious opinions which I had been taught without any enquiry as to their truth. They had never passed through the crucible of my own brain, but I took them all for granted. You ought to be glad that I have been led to examine for myself, and that, in spite of all my early training, and all my inborn reluctance to depart from the beaten track, I have had the courage to accept facts as I found them, and to follow the truth at all hazards. I am not a worse man, Miss Proudfoot, than I was before, but a better one. All my conceptions of God, of the world, and of the duties of man have been expanded and ennobled."

Miss Proudfoot would not condescend to make any reply. Her mind was hermetically sealed, like the minds of so many others. She was open to neither reason nor evidence. Gabriel had hoped that his friend Jonathan would have said a word on his behalf, but he remained silent. As a matter of fact, his sister practically ruled the house, and her engagement to the Rev. Jeremiah Butterworth made her sway all the greater. The good curate was known to be specially severe on all forms of "heresy," and would have been more shocked than any of them at their associating with a Unitarian. Whatever feelings of regret, therefore, Jonathan felt at having to part with his old friend, he was too weak to interfere, and feared to run the risk of endangering what they considered to be a highly desirable "match." Hence he cravenly acquiesced in his friend's dismissal, and allowed him to depart without even a shake of the hand.

The interview had been a painful one, and when Gabriel said "Good bye" he felt like one who had been banished from a second home. For a time he

was tremendously upset by the unkindly cut. But his new faith helped to sustain him. His business having necessitated his removal to Lexingham, he joined the Unitarian church there, and soon made a circle of excellent friends. He plunged enthusiastically into the work of the church and school, and became the minister's right hand. He lived to see a great change come over the beliefs of many of the Congregationalists and members of other denominations, numbers of the ministers, as well as of the laity, becoming virtually Unitarian in thought, though not in name. Unitarians were no longer ostracised as before, but were being slowly welcomed into fellowship. Gabriel was everywhere honoured and respected. He lived a happy, contented life, and never ceased to thank God that he had come "out of darkness into light."

Literature.

"The Revelation of God in Nature and Man," by Edgar Thackray, M.A., B.D., Ph.D.—2s. net. The Lindsey Press, 5, Essex-street, Strand, London, W.C.

"The Doubting Disciple," a sermon by R. B. Drummond, B.A.—One penny. The McQuaker Trustees, Essex Hall, Essex-street, Strand, London, W.C.

"Shakespeare and Religion," by W. G. Tarrant, B.A. Unitarian Penny Library, No. 147; British and Foreign Unitarian Association, Essex Hall, Essex-street, London, W.C.

"The Church and the War in Ancient and Modern Times," by S. H. Mellone, M.A., B.Sc.—One penny. The Lindsey Press, as above.

Dr. Thackray's book is a wonderfully clear exposition amongst other things of "Revelation Through Universal Order," through Righteousness, Beauty, Redeeming Power, and even The Clouds of Sin. Very rarely is it that a writer on such a subject displays such "grip" as is evident here. The lucidity of expression and the graphic suggestiveness of illustration from experience met with in every chapter make this a most helpful essay on a great topic. The sweet reasonableness running through every page impresses the reader. The treatment of the problem of evil in the chapter on "The Clouds of Sin" is luminous and inspiring. Here we have the optimist throwing light and cheer on what to many people is the great enigma. The author shows himself a true workman as scholar and thinker, and his book adds greatly to the value of the series of handbooks to which it belongs.

Mr. Drummond's sermon says more than one good word for "The Doubting Apostle," and for doubt itself. He shows clearly that "doubt—must form the starting point of every inquiry, and consequently lies at the foundation of all our science." "By all means have faith; but let it be faith in that which you have first proved, and which you have ascertained to be true."

Mr. Tarrant's essay on "Shakespeare and Religion" is a treatment of the subject in a very broad manner. "Religion is life. It is life directed to the highest and best." With this wide interpretation of Religion Mr. Tarrant inquires what is the religious value of Shakespeare to the world, and concludes that he is "a power making for religion."

Dr. Mellone's investigation is reprinted from "The Inquirer." His conclusion is that the Church has never disapproved of war "for a just cause." The essay is a timely and valuable contribution of evidence that must be helpful in the solution of moral problems which the incidence of war creates.

Great Books of Devotion.

By Rev. William C. Hall, M.A

V.—LAW'S "SERIOUS CALL."

William Law, born in 1686 at King's Cliffe, Northamptonshire, and educated at Cambridge, was on the accession of George I., in 1716, deprived of his university fellowship for refusing to take the oath of allegiance and abjuration. He engaged in the controversies of his day, and wrote much of theological interest, but is best known for works which give him high place among English mystical writers, of which the most popular is "A Serious Call to a Devout and Holy Life." This book as literature is a model of clear, straightforward English, a delightful book for mere reading, and, moreover, a most helpful handbook of the moral and religious life. It is absolutely sincere Gibbon said of Law that "he left the reputation of a worthy and pious man, who believed all that he professed and practised all that he enjoined."

One of his editors says: As in the "Imitation" we have a pure man describing purity, so here we have a real man insisting on reality. Every syllable is transparently genuine. This is the secret of the "Serious Call." It is remarkable that of those whom we know to have been deeply affected by the book, not one was in complete sympathy with Law. Thus Wesley said that although he was much offended at many parts of it, yet it convinced him more than ever of the exceeding height and breadth and depth of the love of God. "The light flowed in so mightily upon my soul that everything appeared in a new light. . . . I was convinced more than ever of the impossibility of being half a Christian." Dr. Johnson thought it was the finest piece of religious exhortation in any language. "When at Oxford," he says, "I took it up expecting to find it a dull book, and perhaps to laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion after I became capable of religious inquiry."

This book is the utterance of a man who talks straight at us, in the plainest language and with the most forceful illustrations—many of them excellent character sketches—a man who gets right up to us and insists that we shall not miss the full import of any point of truth he has to declare. And his purpose is "to explain the nature of devotion, both as it signifies a life devoted to God, and as it signifies a regular method of daily prayer." It appeals for sin-

cerity and thoroughness of the religious life in its inner motions and in its outward expressions. Among its opening words are these: "As sure as there is any wisdom in praying for the spirit of God, so sure is it that we are to make that spirit the rule of all our actions; as sure as it is our duty to look wholly unto God in our prayers, so sure it is that it is our duty to live wholly unto God in our lives." That note is sounded persistently. Devotion is regarded as the consecration of the whole man every moment of his life, the sanctification of all his action. "If we are to follow Christ," he says, "it must be in our common way of spending every day." "The measure of our love to God seems to be the measure of our love of every virtue. We are to love and practice it with all our heart, with all our soul, with all our mind, and with all our strength. And when we cease to live with this regard to virtue, we live below our nature, and instead of being able to plead our infirmities, we stand chargeable with negligence."

In such manner he drives home to the conscience plain religious truths. "When you are guilty of any folly or extravagance"—extravagance of dress and food meets with Law's earnest and delicate condemnation—"or indulge any vain temper, don't consider it as a small matter, because it may seem so, if compared to some other sins; but consider it, as it is acting contrary to your nature, and then you will see that there is nothing small that is unreasonable." To act naturally, reasonably, wisely, is the way to act holily.

How is a man to use his worldly goods? "If a man had eyes, and hands, and feet that he could give to those that wanted them; if he should either lock them up in a chest, or please himself with some needless or ridiculous use of them, instead of giving them to his brethren that were blind and lame, should we not justly reckon him an inhuman wretch?" Our readers may be left to imagine what follows, and judge how Law comes to say that if it be asked why religion does not get possession of the hearts of men it is not because they live in gross sins, but because their hearts are constantly employed, perverted, or kept in a wrong state by the indiscreet use of such things as are lawful to be used. All their offences may be little, but he points out that any little sin, like a little defect of the eye, gives one a wrong view and regard of everything.

This book is indeed a serious call to a life devout before God and holy in the midst of men.

God's Revelation in Man.

By Rev. E. RATTENBURY HODGES.

(2)—THE SOUL OR MIND.

The origin, in a secondary sense, of man's mind or spirit, is unknown. And yet even though we cannot, may perhaps never have knowledge of how it came into being, we may glance at some stages of its unfolding or development. Throughout nature there is action and reaction. When an animal seeks food or sees danger, it acts accordingly, and is impelled by the instinct of self-preservation. Thereby the creature acquires habits, keener sight, scent, swiftness of foot, etc.

Viewed simply as a human animal, primitive man must have had a similar discipline. There is therefore much to be said on behalf of Dr. Russell Wallace's theory of the development of human races under the law of natural selection—a theory which Charles Darwin greatly admired—i.e., that so soon as man's intellect and physical structure led him to use fire, make tools and weapons, grow food, domesticate animals, use clothing and build dwellings, the action of natural selection was turned from his body to his mind, thenceforth his physical form remained stable while his mental faculties began to advance.

It would be most interesting to trace early man through the stages of his career. This has been done. But on what is that history based? It is evidenced by the more or less abundant remains of his handicraft, from the earliest stone-age (Eolithic) to the latest (Neolithic), and through the bronze to the iron period. Our space limits, however, exclude even a sketch of the story. My readers should visit the upper gallery in the British Museum, London; it contains a magnificent collection of these antiquities. But inquirers should read "Primitive Man," by Prof. Hoernes. We can here speak of one kind, however, on certain bones there are scratched some good outlines of the mammoth and the elk—the earliest efforts of human art. These show the dawn of that artistic sense which is one of the attributes of mind.

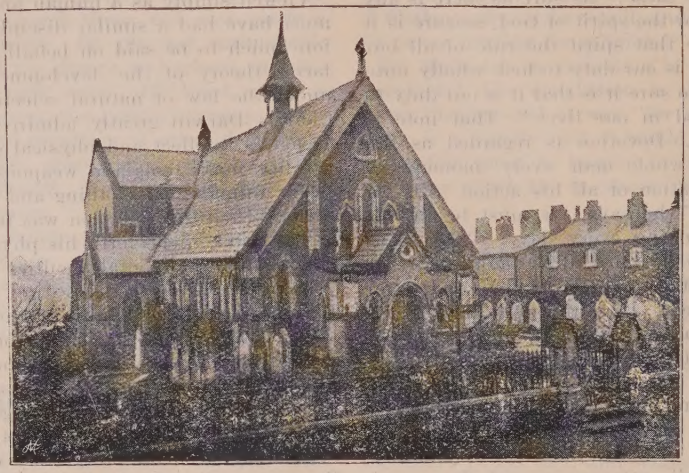
Here ends our story, so far as historical data are concerned. A confirmed sceptic once called on a celebrated minister and said: "Now, I know that you are a very sensible man. There is no trickery about you, I like your sermons, I have read them, and I know you will give a man a straight forward answer. Can you, do you believe that I have a soul?"

The minister answered, "Yes, I do."

"Well," said the man, "that is a most extraordinary thing for a man of your common sense and ability to think. If you go to the Kensington Museum you can see exactly what the component parts of a man are. There is so much water, so much lime, so much sugar, so much phosphorus, so much carbon, and so much starch." He enumerated sixteen ingredients which make up a man. You can see them, he said, in bottles at the Museum. Where then does the soul come in? The minister looked at him and said, "Excuse me, but I must decline to continue the argument any further." "Ah!" exclaimed the man, "that is just like you believers; when you cannot meet an argument fair and square you throw up the sponge and won't have anything to do with it.

Then came the reply: "Oh no, that is most certainly not the reason. I believe as a minister of Christ that I am a reasonable man, holding my own senses, and thinking as a reasonable man, I must decline altogether to attempt an argument with so many quarts of water, so much phosphorus, so much lime, so many of these ingredients that you are made of."

(To be Continued).



SWINTON UNITARIAN CHURCH.

The Swinton Unitarian Church owes its inception to Mr. Samuel Boardman, who in 1820 invited his neighbours into his home, "Temple Lodge," to read the "Christian Reformer," a Unitarian Magazine, with him. His son, William Boardman, assisted him in the following year to gather in the children of the village to instruct them in the Scriptures. The first school anniversary was held on the first Sunday in May, 1822, in the farmyard adjoining "Temple Lodge." A congregation was formed, and Mr. Boardman and his son conducted the services in a room over their kitchen. In 1825 the school was removed to an upper room over a blacksmith's shop, near to Market Place. In 1828 the regular congregation consisted of 80 persons, and the scholars numbered 150. In 1831 Mr. Boardman built on his own land a small Sunday School and Place of Worship, which was opened August 14th of that year. Here for 25 years Mr. William Boardman taught the children every Sunday and occasionally preached to the congregation. In this meeting-house, 1841, was solemnized the first marriage in a dissenting place of worship in the township of Worsley.

Mr. James Aspinall Turner, M.P., invited the Swinton Unitarians in 1842 to attend divine worship in the chapel attached to his residence, Pendlebury House, where they were associated with Sir T. Potter and Sir Benjamin Heywood. The meeting-house had become too small, and in 1856 a movement supported by Mr. J. A. Turner, of Pendlebury, Messrs. J. Booth, and Silas Leigh, of Monton, and others resulted in the erection of the present church with schoolroom adjoining; the school was opened, August 16th, 1857, by the Rev. James Harrop, and the church, May 12th, 1858, by the Rev. Wm. Gaskell, M.A., and J. P. Ham. The Trust Deed is characteristically Unitarian, being an absolutely free and open one. Men who had been influenced by Mr. Boardman continued the work, including Messrs. William Jackson, William Collier, Lee Worthington, William Charlton, Robert Lansdale, George Dawson, Henry Pearson, Peter Holland, James Pollitt, John Evans, James Longworth, and Colin Johnson. The Rev. Wm. Harrison was the first minister, 1868-1878, followed by Rev. John Moore, 1878-1891; Rev. W. R. Shanks, 1891-1898; Rev. W. E. George, M.A., 1898-1906; Rev. Wm. McMullan, 1907-1912; Rev. R. S. Redfern, 1913-1916.

The congregation consists of people of the wage earning class and is self supporting. In 1913 by means of a bazaar a debt of £123 was cleared off; electric lighting was installed in church and school; and extensive structural alterations and improvements were effected in the school premises. For 1915 there were 140 registered offertory members and 135 on the voting roll. There is a large Sunday School with a senior class of about 30 members. Among other connected institutions a Ladies' Sewing Society has 35 members; there is also a Young Ladies' Sewing Class, Sunday School Bank with deposits amounting to £106 in 1915, Cricket Club, etc.

Mr. J. H. Ewbank, B.A., of the Unitarian Home Missionary College, Manchester, has accepted an invitation to succeed the Rev. R. S. Redfern, who has resigned through a breakdown in health. Mr. Ewbank will commence his ministry in July, with the advantage of having a live and earnest people, and the indications of a prosperous future for minister and church.

To-morrow.

In the land of To-morrow, near the entrance gate, two newly-emancipated human souls met face to face. They had just arrived from a region called the Earth. For a moment they stared at each other wonderingly, as though both had a vague remembrance of having met somewhere before.

One was a strong and beautiful spirit, with shining garments and a visage that was radiant with light, peace, and contentment. The other was shabby and puny, her face wrinkled, pinched, and grey with gloom, and she cowered and trembled.

"What ails you, my sister?" inquired the strong spirit. "Why do you shiver so?"

"I am afraid!" answered the second. "It is all so strange here. I have no home, no friends. I am alone and frightened!"

"That is strange indeed!" commented the strong spirit. "I never felt more at home anywhere. Everything here is friendly to my eyes. The whole place looks as if I had always known it—had ever lived in it. Even the trees and the flowers and the birds of this wonderful spirit-land are quite familiar to me."

"Let me hold your hand!" pleaded the frightened one. "You seem so strong and peaceful and contented, and you tread so freely, that I shall perhaps not be so frightened if I am with you."

Then the strong sister-spirit took the weaker one by the hand, and spoke comforting words to her.

"You see," explained the weaker one, "this change is so sudden and so great. For on Earth I was a real lady, and lived in a fine house. I had people to do my work for me and to wait on me, and servants to run or ride at my bidding, and to attend to all my wants. I had many jewels and gorgeous dresses, and everything that the heart of a lady could desire. I thought only of myself, and of the many beautiful things that gratified my whims. But I had to leave them all in great haste, to come alone to this strange place. It is all so terrible! Was it so with you?"

"Nay," said the other, "I came willingly. On earth I was not a rich lady like you—only an ordinary woman. But I cheerfully accepted my lot, did the best I could, and was thankful for what I had. I was always busy, never thinking about myself, but of others, and how I could best serve them and contribute my share to the general happiness, and especially that of those who were not so well placed as I was. I liked the old Earth very well, and enjoyed my humble little lot there in the love of relatives and friends. Yet I responded to the summons to leave, with alacrity, when at last it came to me."

The frightened spirit clung more closely to the other, and peered in her face.

"Tell me, strong spirit," she cried, "did we ever meet on Earth? Your countenance is not only friendly; it is familiar. It is as if I had seen it often. Yet none of the great ladies I knew on Earth had such strength and grace and sweetness as you have. Who were you, on Earth, beautiful angel?"

"I was your washerwoman," answered the angel, benignantly. —Cadvan Rhys.

National Unitarian Temperance Association.

"Young Days" has dispensed with its cover for the present, and consequently with its Temperance page, which was devoted to news from Bands of Hope and Temperance Societies, chiefly supplied by members. As this column of Temperance Notes is now written by the same sub-editor, it is hoped that his young friends, upon whom he relied, will continue to send him interesting news of local temperance activities as formerly; though, of course, the column cannot be a young people's column, but it will, we hope, be of interest to them. Address Rev. R. Newell, Andover-road, Newbury.

The 23rd annual meeting of the National Unitarian Temperance Association will be held on Friday, the 16th June, this year. Business meeting at 4-30, public meeting at 7-0. It is welcome news that the Rev. Dr. Carpenter has consented to be president for the year 1916-17; he will be an accession of strength to the Association, as probably the retiring president ((Mr. Bredall) will only retire to the more active duties of the committee, so there will be no loss. Dr. Carpenter possesses a sound mind on the temperance question, and we hope also a strong one, capable of seeing and seizing the possibilities of the future for temperance reform. We trust it will also be his distinguishing act to enlist a great number of ministers to the ranks of the N.U.T.A. It is not enough to have their sympathies and subscriptions; we want more Band of Hope activity in connection with our churches.

Talking of enlisting, we are informed that the N.U.T.A. Committee is making arrangements for a Band of Hope Recruiting Competition. We do not know exactly what form it will take, but if it is as successful in its way as the Essay Competition was last year it will benefit all concerned. It should stir up the zeal of workers, add members to our socieites, and swell the army of those who are engaged against the greatest enemy that England has. May we anticipate a thousand more during the year as the result of a special effort? That is surely a very modest hope. If the sixty affiliated Societies will add on an average ten new members each, and if forty new Bands of Hope are formed in the churches where at present none exist, with only ten members each to begin with, why—there you are!

Aspirations.

They who seek the throne of grace
Find that throne in every place;
If we live a life of prayer,
God is present everywhere. —O. Holden.

PRAYER: Eternal God and loving Father, we pray that Thy thoughts may become our thoughts and Thy ways our ways. May we love those who hate us and do good to those who despitefully use us. Like Thee, may we overcome evil with good, and thus turn all enemies into friends, and bring in the long-desired reign of brotherhood and love, and the unspeakable joy of Thy peace. Amen!

Lesson Notes on "The Evolution of Religion."

Lesson on "The Evolution of the Idea of a Satan."

By the Rev. EDWARD MORGAN, B.A.

May 7th.—Lesson 1: The ORIGIN OF THE IDEA.
Scripture reading: Eph. vi., 10-20.

"Satan" is a Hebrew word. It has various meanings, an adversary, an accuser, a hinderer. In the Old Testament Satan is viewed as an angel of God, Numb. xxii., 22-32 v., Job. i and ii. A similar idea is expressed by the "Lying Spirit" which fulfils the behest of Jehovah by being a lying spirit in the mouth of the prophets to lure Ahab to his doom, I Kings, xxii., 22v. Elsewhere he is the accuser of man, Ps. 109, 6v. Again he is the enemy of man, rejoicing in his sufferings, Zech. iii.

In the New Testament Satan is the malevolent foe of man. His kingdom opposes the kingdom of God, Matt. xii., 26v.; he causes sickness and pain, Luke xiii., 16v.; he has been man's opponent from the beginning, Jn. viii., 44v.

Satan has ever been viewed as a rival of God Himself, but this is foreign to the spirit of the Bible, and there is no instance where he is presented as other than either the direct agent of God or distinctly subordinate to Him.

The idea itself of Satan probably goes back to the earliest history of man. The study of Comparative Religion teaches us that man in the primitive state is moved chiefly by fear. Gods are usually of the malevolent order. They are devils rather than gods at all. While primitive man is undoubtedly religious his religion is debased. His ignorance makes him fearful. The many forces of Nature which he encounters, the fury of the storm, the terrors of heat and cold, even the cunning and ferocity of the beasts with which he contends, all proclaim to him powers subtle and awful which he must propitiate if he can. His fear makes him cruel. His worship is more devilish than holy. Thus we read of terrible practices. In the idolatries which the prophets so vehemently oppose, customs prevailed too terrible for expression. Such sayings as are to be found in Deut. xviii., 10v., II Kings xvi., 3v., etc., and Jer. xxxii., 35v., prove the terrible prevalence of human sacrifice, while other and even more terrible customs are instanced in many places.

Among savage peoples to-day similar customs prevail. In Africa human beings are sacrificed with most revolting cruelties to powerful devils.

The Yezidis of Mesopatamia are called devil worshippers. True, they recognise a god, but he is little more than a name. They really worship Satan. They consider his name too terrible to be spoken, they hold him to be the chief power in the world, and they expect him ultimately to be raised to the highest power in heaven.

Even in the Bible story itself some of the acts of Jehovah are more satanic than divine. When he hardens Pharaoh's heart; when he orders the indiscriminate slaughter of the enemies of Israel, men, women and children; and when he commands that young girls should be condemned to slavery as the spoils of war, he is far removed from the loving Father of the 103rd Psalm.

With the gradual progress of man towards greater knowledge God becomes more and more wise, just, righteous and loving. It is only, however, when men get very near to God that they realise that there is only One Power in this world, and that, notwithstanding the mystery of human pain and the apparent reality of evil, His Will is being done and His Righteousness will ultimately triumph. When this conviction becomes established in the heart of man Satan is dead, and the fear of God is cast out by love

May 14th.—Lesson 2: SATAN AS A SERVANT OF GOD.
Scripture reading: Job i., 6-12; ii., 1-7.

The most striking illustration is to be found in the Book of Job. Satan is a son of God. True, he is the accuser of man but in the sense that a government attorney acts as accuser, not with any desire of vindictiveness or of misleading men to their ruin, but with the one object of trying men whether they are really worthy or not. He is actually the instrument of God, going about the world doing His bidding. He is the adversary, but in something the same sense as the kings of old had their champions and knights. He has neither the power nor the desire to injure the innocent, while he undoubtedly endeavours to uncloak the hypocrisies and concealed wickedness of men.

In the first Book of Samuel, xvi., 14v., we read of "an evil spirit from the Lord" troubling Saul. This is an interesting instance of the endeavour of the early writers of Israel to explain the problem of evil. Here, because of the wickedness (from the priestly standpoint) of Saul, God sends an evil spirit as a punishment. There are several other instances in the books of Samuel and Kings, also in Judges ix., 23v., Ps. 51, 6v., and Is. vi., 10v., of the same idea. They illustrate the intense feeling of dependence upon God which made the Jews ascribe even their evils to God, evils sent either as correctives, warnings, or punishments.

The vision of Micaiah portrays the emissary of God who goes forth to execute Jehovah's behest (I Kings xxii., 15-22v.) as a lying spirit. It is perhaps beyond the purpose of this lesson to discuss the strange conception of God which allows him to use such methods, but it affords a striking example of the idea of God, so different to the Loving Father of the Psalmists and Jesus, which prevailed at the time when the passage was written. The Book of II Sam. xxiv., 1v., affords a similar instance. Here it is God who tempts David, while in the account of the same incident presented in I Chron. xxi., 1v., it is Satan who "moved David."

It is well to remember that the word "tempt" as used in Hebrew and Greek signifies to "test or try," not merely to mislead.

There are instances where human beings act as Satan. Reference to St. Matthew's Gospel, xvi., 23v., will illustrate this. Here Peter comes under the reproach of Jesus for acting as Satan or stumbling block.

May 21st.—Lesson 3: SATAN AS THE ENEMY OF MAN.

Scripture reading: Genesis iii.

In this connection the close relation of Magic with the Satanic may be mentioned. The idea that by using certain mystic phrases or drawing magic figures, such as the magic circle, etc., potent powers of evil can be invoked has prevailed throughout all history, even down to our own day. The Faust story as told by Goethe in Germany and Marlowe in England affords good illustration. It is interesting to note that by more or less cultured peoples these powers of influencing demonic forces have usually been associated with those of a more primitive civilisation. The Lapps, the savage peoples of Africa, the natives of Australia, have all been endowed by their intellectual superiors with great powers of evil. Certain animals and reptiles, such as the cat, the hare, the wolf, the toad and the serpent have generally been looked upon as susceptible to evil influence, often, indeed, as the Satan's agents.

This is probably at the root of the story of the temptation told in Genesis. In Amos ix., 3v. Jehovah contends with his rebellious people by commanding a serpent to bite them. In other Jewish literature Jehovah enters into conflict with the huge monster "Leviathan" and overcomes it. A similar idea is found in the Babylonian story of the fight of Marduk, God of Light, with Tiamat, the dragon monster of darkness or the Great Abyss, a never ending conflict, leading to the fact of day and night.

In later Jewish literature we meet Satan as the supernatural adversary of man whose set purpose is to work vital injury to both the individual and the race of men. This is due to the growing consciousness of God, not as the Jehovah of the Jews but as the Lord of the World. With the growing sense of His universality grew the conviction of His moral perfection. Throughout the Book of Psalms emphasis is laid upon the moral sovereignty of God. The insistence of the fact of the presence of evil in the world demanded explanation, while man's moral nature was not as yet sufficiently developed to conceive the possibility that evil, the necessary concomitant of man's moral freedom, is, nevertheless, negative and temporary. Consequently evil is ascribed to Satan as the opponent of man, and, to a certain extent, of God's beneficent purpose.

Careful study of the New Testament will show that while Jesus adopted the phrases of his time referring to the epileptics, etc., as being possessed by devils, he himself was remarkably free from any real belief in satanic influence. The story of the Temptation Matt. iv.) is a parable endeavouring to visualise a deep spiritual experience. Even if we accept the verse 10 as the word of Jesus he only applies the same name to the tempter that he gave to one of his beloved disciples, viz., Peter.

In the vision of the coming of the Son of Man in Matt. xxv., 31-46v., he uses again the prevailing phrases to illustrate his wonderful picture. True, he speaks of the devil and his angels, and of eternal punishment. As regards the former, he evidently merely accepts a common terminology, while the whole tenour of his teachings is against the acceptance of such as proof of his personal belief in any power except that of his Heavenly Father, while the theory of eternal punishment is even more foreign to the spirit of his gospel. This passage, however, will probably receive more adequate treatment in future lessons.

We make no endeavour to endow Jesus or his followers and apostles such as Paul, Peter, John, James, etc., with a supernatural revelation, enabling them to see far ahead of the prevailing ideas of their own day, but the fact does remain that Jesus was so possessed by the all conquering assurance of the perfect love of God that he allowed the ideas which tended to limit this to pass by without being worthy of much attention. In this he was faithfully followed by his disciples.

The teacher should endeavour to read Dante's vision of Satan in "The Inferno," also Milton's "Paradise Lost." The conception of man as containing within himself the possibilities of both heaven and hell in the latter is a splendid reply to those who hold to the low moral idea of a personal devil.

May 28th.—Lesson 4: SATAN AS A RIVAL OF GOD.

Scripture reading: Luke xi., 14-26.

The term usually applied to this idea is "Dualism." As was explained in the introductory lesson, this conception is foreign to the spirit and teaching of the Bible. It is found, however, in later Jewish literature. The constant desire to explain the existence of evil led men to listen to the influence of Persian teachings. They held that the world was ruled by two distinct and antagonistic powers, the one good, the other evil. In the book of Tobit (found in the Apochryphal Books of the Old Testament) the devil Asmodeus appears in antagonism to Jehovah, and is overcome by the angel Raphael. Asmodeus appears in the Talmud as the divinity of evil desires.

In the apocalyptic work of Enoch (our book of Revelation is an apocalpyse) we read of Satan as the lord of a kingdom of evil. In the books of Sirach and of Wisdom we read similar presentations.

The Jews had such a hatred for paganism that they looked upon the gods of the heathen as demons all questioning the authority of Jehovah. Nevertheless, they were influenced by the ideas of the Persians, Greeks, and Egyptians around them. In all of these there is a prevailing dualism. The Anti-Christ of the book of Revelation, which, by the way, is now accepted as being a pre-Christian apocalypse adapted

to Christian purposes, is probably due to some dualistic teaching or influence. In the Talmud (a large body of oral tradition finally collected and published later than the death of Christ) there is a complete literature of demonology called the Cabbala or secret doctrines. All creation is filled by good or bad spirits, each under their own lord and engaged in constant conflict for the souls of men. From this idea of secret doctrines we derive the false ideas and superstitions of astrology and alchemy.

In the New Testament the Pharisees were fond of accusing Jesus of being in league with Beelzebub, the prince of demons (Matt. x., 25; xii., 24-28. etc).

After the death of Jesus many professing followers of his, called Gnostics (or those who know, i.e., are possessed of secret teachings) declared that God was too holy to have created the earth, and that it was created by "The Demiurge," a lesser deity of evil tendencies. The chief gnostic systems were those of Marcion and Basilides. Another heresy (so-called) which owed something to gnostic Christianity was that of Manichaeus. To him God was light, while darkness represented the devil or the power of evil.

It is perhaps unnecessary to trace down the ages the development of the idea of Satan in the mediaeval church. It is a dark and terrible page in religious history. The terrors and cruelties attached to the belief in demonology and witchcraft are sad proofs of how men can lose their goodness of heart under the stress of fear and superstition. It is a blessed thing that men are shaking themselves free from the degrading idea that there can be an evil power which can question the authority of the Omnipotent all-loving God.

The lines of the hymn truly express our conviction:

"We believe in love eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still."

BOOKS FOR REFERENCE.

"Autobiography of Satan," Dr. J. R. Beard.

Hasting's "Dictionary of the Bible." Articles: Satan, Demonology, etc.

National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "OUR MANUAL (2)."

Some years ago Dr. Hunter made an eloquent plea for a "more worshipful church." Not less earnestly would we plead for a more worshipful Guild, and by means of our Manual would point the way. Here is a little book containing five simple but very beautiful orders of service with musical responses. Having been compiled with the utmost care, there is nothing either slip-shod or mawkish about them. Bright, graceful, reverent, they create an atmosphere of worship at once uplifting and wholesome.

As a separate service is provided for each week of the month, the monotony of repetition is avoided, and as everything is "down in black and white" Guild members, however, inexperienced, are able to conduct the meetings in turn. With regard to the musical responses, a few practices suffice to familiarise the members with them. Then there is a choice selection of hymns for which tunes are suggested. The only items not provided are the readings and addresses. Touching the latter our excellent Topic List supplies ample material for the compilation of an interesting syllabus. Given the will to worship, the way here indicated will be found both practicable and pleasant.

That things may be done decently and in order, a brief service is given for the reception of members. This is especially valuable in that it enables members to feel that connection with the Guild is an honourable privilege.

Then there is a collection of suitable prayers for use during the sickness of a member, after the death of a member, on the departure of a member to another place, etc. How truly helpful these little prayers may be will be evident.

On another page of the Manual are found "Words of counsel on the due observance of Public Worship." The success of a Guild is largely to be gauged by the active interest of its members in the work of the Sunday school and the public worship of the church. Happily, it is usually found that the loyal Guild member is also an enthusiastic school worker and a regular and reverent worshipper. The "Words of Counsel," however, are there to be read and pondered, and cannot but stimulate and stir up the gift within.

So much for the public uses of our Manual. Now a word or two about private devotion. This has not been neglected. Two personal prayers, one for morning the other for the close of the day, are all that heart could wish. Like everything else in this all but perfect little handbook, they are perfectly healthy in tone.

Would that all Guild members might be induced to practise these daily exercises. It might mean an effort at first, but no good effort goes unblest. For the daily need the daily strength would come, and for the night there would be peace. "Thou shalt need all the strength that God can give, simply to live, my friend, simply to live."

To those who want to live indeed in these trying days we commend "Our Manual" with the utmost confidence. H. F. S.

RECEIVED: "Hymns and Choral Songs," 1916, Manchester District Sunday School Association. One penny. H. Rawson and Co., and John Heywood, Manchester. Fourteen hymns and tunes suitable for anniversaries.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

The following are events of May 7th:—

1274. Fourteenth General Council, at Lyons, lasting until July 17.
1557. Richard Sharp and Thomas Hale burnt at Bristol (Foxe viii., 503).
1605. Henry Nicolai born at Dantzic (Wallace iii., 251).
1785. Walter Coffin born ("Christian Life" of May 2, 1915).
1812. Robert Browning, poet, born.
1815. Rev. Andrew Fuller died (Skeats, 408).
1868. Lord Brougham died (Smiles' Self Help, c. 1).
1871. James Yates died ("Christian Life" of May 2, 1914).
1877. Rev. John Kenrick died ("Christian Life of May 2, 1914).

The following are events of May 14th:—

1562. Lælius Socinus died (Wallace ii., 140-147).
1588. George Blandrata died (Wallace ii., 140-147).
1686. Gabriel Daniel Fahrenheit, inventor of mercury thermometer, born at Dantzic.
1771. Robert Owen, Social Reformer, born.
1859. Joseph Sturge died (Skeats', 488, 496).
1876. Samuel Greg died ("Christian Life" of May 9, 1914).

The following are events of May 21st:—

1556. Thomas Spicer, a labourer, aged 19, and John Denny and Edmund Poole burnt at Beccles (Foxe viii., 145).
1559. Thirty men and women sentenced at Valladolid; three sons and two daughters of Dame Leonora de Bivero and her own dead body burnt (Foxe iv., 453).
1579. Matthew Hamond burnt at Norwich (see Unitarian Monthly of June, 1911; Memorable Unitarians, p. 22, under Francis Kett; and Wallace ii., 364).
1738. Rev. James Strong died ("Christian Life" of May 16, 1914).
1897. Sir James Clarke Lawrence died ("Christian Life" of May 16, 1914).

The following are events of May 28th:—

1521. Edict of Worms condemning Luther.
1779. Rev. Thomas Evans died ("Christian Life, May 23, 1914).
1783. Rev. William Robertson died ("Christian Life," May 23, 1914).
1800. Sir E. Barnes born (Skeats', 562, 696).
1829. Sir Humphrey Davy died (see a memoir in Chambers).
1869. Rev. John James Tayler died ("Christian Life," May 23, 1914).
1878. John Earl Russell died (Memorable Unitarians, p. 435).
1888. W. MacQuaker died.
1904. Rev. John Remington Wilson died ("Christian Life," May 23, 1914).

Notes and News.

Our Readers will please note that owing to increased cost of paper this magazine is reduced from 16 to 12 pages, and some matters crowded out

We are pleased to see such a cheery "Chronicle" as that issued for our two churches at Nottingham, and to learn therefrom that Mr. E. A. Smith, B.Sc., has accepted ministerial charge of "Christ Church" as a lay-worker.

"Faith and Freedom," issued weekly by Theists of the late Rev. Charles Voysey Cult, is a very bright and readable production, and full of good matter. It avowedly caters for Unitarians and has well-known Unitarian contributors. But can we keep three weeklies going?

We note that a stained-glass memorial window has been placed in Mill Hill Chapel, Leeds, to the memory of the late Lord Airedale; that the annual meetings of the Manchester District Association, Mar. 18th, and of the N. and E. Lancashire Unitarian Mission, March 11th, bore testimony to the serious effect of the war upon the condition of our churches; that Rev. T. P. Spedding continues his fine work as pastor to the Home Camps; the Yorkshire Unitarian Union held a conference at Huddersfield, March 25th, when a paper read by Rev. W. Jellie, of Southport, on "The Good and Evil of Denominations" was discussed; the Lord Mayor of Birmingham (Alderman Neville Chamberlain) presiding at the Annual Meeting, Hurst-street Domestic Mission, Mar. 27th, expressed the opinion that there would be a permanent need for such missions to foster and preserve the spirit of unity; a Sale of Work at Gainsborough realised £41 clear of expenses, and at Nelson, over £80, including £60 reduction of building debt; factory operatives have made a public presentation to the Rev. Henry Williamson, at Dundee, in testimony to his activities for their welfare; Rev. H. E. Dowson, B.A., has entered upon his 50th year of service as minister at Gee Cross; a new Association—the East Lancashire Unitarian Association of Churches, held its inaugural meeting at Accrington, March 25th; report of the East Cheshire Christian Union of Churches at the annual meeting at Gee Cross, March 25th, stated that the sufferings from the War have drawn church members into closer fellowship and sympathy; a memorial window has been placed in their church by the Dundee Unitarians in celebration of the completion of fifty years' service by their minister, the Rev. Henry Williamson, unveiled, April 1st; the Burnley Lane Unitarian Mission Burnley, finds much help in "socials" for the young people, in which they realise that "Fellowship is life"; a "Thanksgiving" Sunday at the Glossop Unitarian Church realised £51 in collections to clear off a church deficit of £50; a Sale of Work at Halliwell-road Unitarian Church, Bolton, two days, realised £118 receipts; the N. Cheshire Unitarian S.S. Union had its Annual Conversazione at Stockport on April 15th, when about 70 teachers and friends attended; a two days' Sale of Work at Hunslet, Leeds, cleared £170, after deducting expenses; a Jumble Sale, N.

Shore Unitarian Church, Blackpool, brought £13 11s.; a Sale of Work by Huddersfield Unitarians made a total of £122 17s. 3d.; at the Council meeting of the British and Foreign Unitarian Association, April 18th it was reported that Dr. J. E. Carpenter would be the new president, and that the annual sermon in Whit-week is to be preached by Rev. E. D. Priestley Evans, of Bury; the annual Good Friday meetings of the Manchester District Sunday School Association were held at Todmorden, and were attended by a large gathering of Unitarians from various parts of Lancashire and Cheshire and the West Riding of Yorkshire, and at the crowded public meeting in the evening a civic welcome was given by His Worship the Mayor.

MINISTERIAL CHANGES: Rev. A. E. O'Connor, B.D., has resigned at Torquay; Mr. J. H. Ewbank, B.A., Unitarian Home Missionary College, is appointed to Swinton Unitarian Church, Manchester; Rev. E. W. Sealy, M.A., has resigned at Upper Brook Street, Manchester; Mr. H. G. Woodford is appointed Lay Minister at Trowbridge; Rev. Priestley Prime has resigned at Brighton; Rev. N. J. H. Jones has accepted appointment at Horsham, and resigned at Ashton-under-Lyne; Rev. Douglas W. Robson, B.D., of Peckham, is appointed to the Oldham Unitarian Church; Rev. M. S. Dunbar, M.A., has retired from Downpatrick after 22 years' ministry; Rev. Dendy Agate, B.A., has resigned at Altrincham; Rev. A. Cobden Smith has been publicly welcomed at Holbeck, Leeds.

DEATHS: Mrs. T. Grosvenor Lee, Birmingham, March 21st; Mr. W. Stephenson, Bury, March 14th, 81; Miss A. J. McNinch, Larne, March 26th; Mrs. J. M. Taylor, Waterfoot, March 28th, 66; Mrs. Priestley Smith, Birmingham, March 24th, 64; Mrs. A. Dugdale, Manchester, March 31st, 71; Mr. Percy Vernon, Clapham Park, London, April 2nd, 35; Mrs. Samuel Smethurst, Ashton-under-Lyne, April 4th; Mrs. Alfred Frost, Hull, April 6th; Mrs. James Milne, Heywood, April 15th, 57.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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—AND—
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